

The argument or vvhole matter of the Epistle of sainte Paule to the Galathians. by Des. Erasmus of Rotterdame.



I bett the Galathians are Hebreas, yet are they originally descended of Frenchmen, (as s. Hierome saith) in oulnes of witte resemble the. This thing also Hillary, who was himself a Frenchman borne, in his hymnes testifieth, in the same calling his countrymen bullardes. Sainte Paule also in this present Epistle repprouing the calleth them A. norous, that is to say, witlesse or foolish): to whose capacitie tempering his matter, he more vehemently and sharpely repproueth, then in other of his Epistles he doeth other, rather cher'ing then teaching them, to the intent that such, as could not with reason be brought to a better mynde, might yet at last loose with authoritie be called home againe and amended. In this Epistle laboureth Paule about that matter, whiche he els where in euery place doeth to cal men (I say) from the bondage of Moyses lawe to the grace of the gospel, whiche matter in his epistle to s. Romaines he also entreateth of, because both people were in like errour, but yet after a sondry sort fallen thereinto. For the Romaines were first brought to Jewishenes, & after ward amended: but the Galathians contrarye beynge by the Apostles first well taught, were through the sleighte descriptions of false apostles brought backe againe to Jewishe religion. In the Romaines, simplicitie it was, that they were through misteachyng beguiled, but of wysdome and discretion it came, that after warning they sone amended: on the other side, whereas the Galathians sone receiued and sauoyed Chrystes doctrine, that was a point of calines: but straight after to fal againe from it, and to become Jewes was euery lightnes and foliynes. To them there came false apostles takyng vpon them as though they had been sent from the chief Apostles Peter and James, whiche labored to abate Pauls authoritie, teachyng them, that to him there would no credence be geuen, as whiche was inconsistent, sometimes obseruyng the ceremonies of the lawe, as it appeared, by that he made a bowe, shauyng his head, & caused Timothe to be circumcised: and sometimes with the Gentiles repprouyng and condemning the lawe, bearyng them in hand also, that suche rather ought to be beleued, as had with Peter and James been conuersant and other, to whiche had seen Christ in his manhod, whereas Paule had neither seen Christ, no; heas, but a discipule of suche as were disciples, and not the messenger of Christ. Paule therfore vehemently and sharpely, (so; none epistle is there more sharpe) with a holsome earnestnes and fauorable sharpnes bothe cureth the Galathians errours, and also defendeth his owne authoritie, openyng the false apostles descriptions, at the beginning of the epistle, makyng him selfe equal euen with the chiefe apostles, yea, and in

The Argument.

this point about them, because he was at that tyme by Christ put in authoritie to preach, after that he was become immortall, and upon boldnes of this authoritie, for a certain tyme both in Arabia and Damasco preached Christ, before that he had talked with any of the Apostles, after whiche enterpryse he graunteth, that he sawe in dede at Ierusalem for a fewe daies Peter & James, of whom yet he was nothing holpen, after whiche tyme he sayeth he preached. xiii. yeres in Syria and Cilicia, untill suche tyme as he was by God commaunded to returne vnto Ierusalem with Barnabas and Titus, wher Paule compared and examined his gospel with suche as were Christes Apostles: not because that he then beganne to doubt of his so many yeres preaching, but to the intent that by thepp approbacion and allowance, whose authorities were these among all men, ether might the moze be confirmed: at whiche tyme he so compared with Peter, that of him he learned nothing as touchyng the gospel, and was not onely by Peter not compelled to charge the Gentiles with the burden of the lawe, but what tyme Peter at Antioche sate in company of the gentiles suche meates as were by the lawe forbidden, & after for feare of the Jewes that came withpew him selfe from that company, he checked him euen to his face, declaring that through sayth men obtaine the grace of God offered by the gospel, & not by keepyng of the law whiche was at that tyme abolished. And though he beganne this disputation, as it were with Peter, yet persweth he the same moze at large turnyng his matter to the Galathians, instructyng them and declaring, that wholes lawe was geuen but for a tyme, and that al thynges taught therein appertained and directed to Christ onely: that in the lawe was but fleshe, in the gospel was the spirite, in the lawe there were shadowes, in the gospel light, in the lawe images, in the gospel the truth, finally in the lawe bondage, in the gospel libertie: and that it was in the Galathians extreme foliynes after they had tasted of better thynges, to fall to worse, whiche pointes saint Paule currateth of in þe first, the second, the thirde and fourth chapter, then after that he hath very earnestly warned them that by receiuyng circumcision they should not shamesfully cast them selves into the bondage of the lawe, he teacheth, that christian libertie is not a libertie to do what a manne lust synnefully, but a willyng and a ioyfull mynde to do well euen for loue, and not because the lawe so commaundeth. Finally he exhorteth the Galathians to christian conuoyde, to helpe suche as are wreake or fallen, and to do so: suche as haue taught by christian sayth, and that suche woakes, because they be woakes of the spirite, are with euertlasting gloze rewarded, whereas temporal ceremonies deserue but gloze temporal, incidently bringyng the false Apostles into displeasure and hatred, as whiche for nothyng els labored to haue the Galathians circumcised, but because they might therof gloze, as bringers to passe of suche an high acte. And the diseases haue suche new a daies, whiche synde out neuer a straunge kindes of religions, that it may be sayd, suche a kynde of men made be.

In this epistle Paul as it seemeth, wrote with his owne hand. to shewe how tenderly he loved the Galathians, whereas in other epistles his manner is wont to subscribe: The latine argumētēs shew that it was written from the cite of Ephesus, but the greke titles reade that it was sent from Rome.

The paraphrase vpon the epistle of the Apostle saint Paule to the Galathians, by W^l. Crasimus of Roterdame.

The fyrst Chapter.

The text. Paule an Apostle, not of men, neither by man, but by Iesus Christ, and by God the father, whiche raised him up from death: and all the brethren, whiche are with me.



**W^l by I^l
Christ and
by God the
father.**

Paule an Apostle, and an Apostle of no mean sort, (whiche I say), lest either some dispute me, as one of less reputation, or with the power & authoritie of other Apostles abate and suppress mynt. For neither was I of any man putte in this commission and office as other some haue been, whiche either being but disciples & underlings, to the Apostles auance them selues, as though they were of the highest sort, or els by unlawfull meanes procuring mens fauor, violently byrake into the office of an Apostle. Nor was putte in authoritie to preach the gospel by any excellent person, but by Iesus Christ him selfe the sonne of God, who not with any mannes election or consent had, commaunded me to be the preacher of the gospel. but by his owne mouth, what tyme he was becomen immortal, euen from heauen called me forth to do this busynes. vndoubtedly by the decrees and authoritie of God the father, who called his sonne Iesus from death. For he is not therefore to be supposed dead, because he is of vs no longer seen. But rather if suche be worthily taken for high Apostles, whom Christ appointed being as yet among mortal men mortal, then surely should I not be counted ther inferior, whom he at that tyme from heauen, not as man, but euen God, called to be his Apostle and messenger.

For as I am in this point equal euen to the highest Apostles, in that I was of the same Iesus Christ institut, so this preeminence may I lawfully challenge, that Christ chose them, what tyme he was to our bodily infirmities subject, but me called he a sonnet to be his preacher, what tyme he had put of all conditions of mannes weakness.

The text. vnto the congregacion of Galacia: Grace be with you and peace from God the father, and from our lord Iesus Christ, whiche gaue him selfe for our synnes, to deliuer us from this present euill world, accordyng to the will of God our father, in whom be praise for euer and euer. Amen.

Paule therefore euen I an Apostle, and suche an Apostle wryte this Epistle to as many of you as through the whole countrey of Galacia consent and agre in Christs doctrine: and lest one mans authoritie be of to small weight, not onely I, but also as many as are here, (of whom there is a great numb^r) whiche with me profess the name of Christ, which for taking Apostles law embrace the sayth & doctryn of the gospel, for w^l the pou grace, and than peace and concord: grace that vpon fre deliuerance from your old synnes, ye may hereafter liue an innocent and a pure life: concord

of S. Paul to the Galathians. Cap. 1. Fol. iii.

concord, that ye neither dissent fro other congregacions, nor yet fro your
 selves: whiche both gifts we must looke to receiue, neither of Apostles
 nor of any other mortal man, but of God the father, from whō as from a
 wellspring al our welth cometh, & of his sonne our Lord Iesus Christ, by
 whō it pleased God to geue vs all thinges, whō we must both thanke for
 all the miseries that we haue escaped, & also for al the goodnes, that we
 haue obtained vnto. For Apostles circumcision made no man innocent, but
 Christ of his owne free goodnes offered him self to death, because he would
 for our synnes make amendes, purposing through the grace of the gos-
 pel to supply that, which Apostles law was not able to do, that we through
 his only benefite being deliuered from synne, & synfull myndes, wher-
 vnto the world is bound, may neither be slauishely vnder bondage, nor
 mans ceremonies: For so hath it pleased God, & our father, by whom be-
 ying spirit made, when after through our folly we fell againe into the bon-
 dage of synne, we were restored againe, like men newe borne, of peacethip
 becomen heavenly, and of carnall made spiritual. To him therfore, of
 whom al our goodnes floweth, honoꝝ, and gloꝝ be geuen, not transitoꝝ
 as Apostles lawe had, but such as shal neuer haue an ende. Amen.

I murthere that ye are so sore turned fro Christ, whiche calleth you by grace, vnto **The scite.**
 another gospel: whiche is nothing els, but that there be some, whiche trouble you, and
 intende to pervert the gospel of Christ.

Wher as I lately preached this vnto you, & since that ye once receiued
 the same, I murthere not a litle, what hath chauced, that ye are fallen fro
 so good a father, & so sone fallen fro him, which freely forgiuing al your
 trespasses, hath called & prouoked you to euertlasting saluation, not for
 your keeping of the lawe, but through the grace & bounteous mercie and
 benefite of Iesus Christ, & that ye are soderly fallen againe into the bon-
 dage of Apostles lawe, as it were into an other gospel, when in dede beside
 that whiche we preached vnto you, there is no other gospel at all.

Whiche cal-
 led you by
 grace vnto
 an other
 gospel.

Whence is this so great doubtfulness, fro whence is this lightnes, to
 chaunge suche freedom as is freely geuen vnto you, with suche mylfull
 bondage? As for your wittes I reprove not, but thinke this fault rather
 to be layd to certain false Apostles, whiche bring rather the preachers of
 Apostles, than of Christ, abuse your rudenes, and trouble you with the ti-
 tles of high Apostles, manacynge & thycatenynge you, as though it so stode
 with you, that ye could without circumcision not attaine vnto saluation,
 in so doyng, not onely laborynge to renue the ceremonies of the olde lawe,
 whō it were meete, were now abrogate and abolished, but vnder this co-
 loure also vnterly peruertynge the gospel of Christ. For since that the same
 gospel through faith & godly life, assureth al men, that embrace it, of per-
 fite weale and saluation, well may it be counted a wayne & a deceitful
 doctrine, if (as they teache) no man haue entree to euertlasting welth, un-
 lesse he be circumcised, as the custome of Apostles lawe requirith. God
 defende, that any mannes authoritie should remoue you fro the purenes
 and sinceritie of the gospel.

Howe soeuer, though we our selves, as an Angel fro heauē, preache any other gospel **The scite.**
 vnto you, then that whiche we haue preached vnto you, let him be accursed. As we sayd
 before, so saye I now againe, if any man preache any other gospel, then that ye haue
 receiued, let him be accursed.

The paraphrase of Erasmus vpon the Epistle

rather be so farre fro being moued throughe the names of Peter, James, & Iohn, be þ same neuer so great, whiche names men abule to bring you vnder the burdaine of the lawe, that if euen an angel sent fro heauen preache vnto you any gospel other then that we preached, let the same of you not onely not be heare, but be also taken as one to be abhorred and accursed. And lest any thinke that these my wordes are spoken either of hastines, or of impatience, I reherse the againe & againe, that whosoever, whether he be an angel, or an Apostle of high name, preache vnto you otherwise, then ye haue learned of vs before, accursed (I saie) be he & abominable.

The next. Use I now persuade men of God: either so I should to please men: For if I had respecte vnto to please men, I were not the seruant of Christ.

either so I should to please men. For as often as men are in hand wth the right line of Christs sayings, neither mans authoritie, no no; angels ought to p^rconill or take place. Whoso so preacheth Christs gospel, laboureth in no mans busynes, but in Gods. And if this be so, why should I feare any mans authoritie? I was by no man but by God put in trust to preache þ gospel. In whiche office I pray you, whether should I in suche wyse haue my selfe to please men, or God, who onely I acknowledge for my autho^r and maister. The Jewes vpon a worldly scale labo^r to set furth among al men they^r rites & ceremonies, to the intent that they may vnder this coloure be the more made of, as the nature of men would haue eu^er suche waies seme best, wherein them selves were brought vp. Wherfo^re some seeking to haue the Jewes fauor, labo^r to bring men in minde to be circumcised, & preache of keeping the sabboth day, wth obsecuring a difference in meates, as though when they so teache, they taught men a high & a singular point. But God forbid, þ I should so far forth labo^r to please the Jewes being rather carnal then spiritual that I should suffice wth any Jewishe ceremonies þ pursue of the gospel to be corrupted. When I in tyme past was geuen to Iewisshenes, I pleased my counterfeiten, by all wayes I could, persecuting them, that professed the name of Christ. But whiles I went about to please men, I displeased God, who would haue Moses abolished, & the glo^ry of his sonne Christ to be set forth. As long as I was bonde to the lawe, al myne intent and endemoure was to kepe Moses rules, & so that sought I praise at mens handes: but now hath God called me an other way, whole onely praise I desire, and loke for. If I should henceforth syl take for the same praise of menne, certainly I were not Christs seruant. For how can any man thinke me his seruant, if I more apply my selfe to winne the famo^r of men than to do his commaundementes, if I more feare to displease þ Jewes, than God the father of Christ, and autho^r of þ gospel: I was neuer flauishe bonde to the ceremonies of Moses lawe, who I well wot were throughe the light of Christs gospel quite abolished, after suche tyme as I had once wholy geuen my selfe to Christ. For albeit once or twise for appareyng of a connection whiche might els wyse haue been, being among the Jewes, I obserued certain of they^r customes, yet neuer thought I in the any hope of saluation, but for a tyme applied my selfe to the iynodes of my countrey men, that I might thereby bring more vnto Christ.

But

But since I perceiue, that this submissiō of myne is by them miste in
to a wrong meaning, so that nowe the matter is gone so farr, that they
wyke not to charge with þ burden of the same, as a thing necessarie, euen
them, whom the gospell founde free from that burden, I thynke it hygher
tyme freely and playnly to speake agayne wholes rites, and openly to de-
ceide all that maketh to the derogacion of Chykses gloie. And from so
doping shall there none Apolles authoritie leaue me, be he neuer so no-
table, assuring my selfe wholpe of Chyiste, whose wyll and commande-
ment I folow through thyeke and thyn in all scopacpe.

I certifie you hithen, that the gospell whiche was preached of me, was not after
the maner of men. For I neither receiued it, nor learned it of man, but by the reuelacion The first.
of Ihesu Chyiste.

But because ye shall the better vnderstande, that I not without consi-
deracion fell from wholes lawe, and nowe with suche boldnes preache the
libertie of the gospell, I do you to wit (hithen,) that the gospell, whiche
I taught you, is no suche woisly ordinance as maye for any mannes
pleasure be altered, as that maye be, whiche is made by man. Suche as to
you preache circumcision let them so; they parte take here, whence they
learned they gospell. Surely the ioyfull bynges, which I taught you,
neither receiued, nor learned I of man, by meane wherof I myght be com-
pelled, either to leaue to his authoritie, or to folow other mennes interpre-
tacions. Chyiste hymself bouchesaue to these vnto me the misterie of the
newe lawe and the abolishment of the olde, because no man shall thynke,
that I was without consideration and rashly changed, or els receiued
the gospell, whiche I preache, of no person of graue authoritie. Chyiste is
in suche sorte man, that yet he is no mortall man, nor yet vnder suche desi-
res, as all men els are. Chyiste is also in suche condicion man, that he ther-
with is also God, by whose secret power, and sperte I was sodenly chaū-
ged into a new man, being elswher more stubbently giuen to wholes lawe,
taught vnto me by myne eldres to be had in reuerence and honouer, than
was lyke by any woisly persuasion to be plucked out of my heade, had
not the holpe ghost enspired myne hearte.

For I neither
received it,
nor learned it
of man.

For ye have heard of my conuersacion in tyme past, in the Jemes waye, how that The first.
beyond measure, I persecuted the congregacion of god, and spoiled it, and persecuted
in the Jemes waye, about many of my companions in myne awne nacion, being a very
fervent maintainer of the traditions of the eldres.

Of this my sale I thynke you not ignorant, who of Iphelpod by re-
port knowe, after what sorte I bled my selfe vnder the Jemes lawe, for
loue boynetherto so greatly abhorring the gospell of Chyist, whose secret
knowledge I had not yet receiued, that by all the meanes I could, I per-
secuted the new congregacion, which at that tyme by the sperte of god be-
gan to be gathered to the doctryne of the gospell, and with the moste try-
anie I could, deioyced them, thinking in the meane season, that I did a
noble acte, & suche an acte as hyghlye pleased god, whyles in dede lyke a
foole ignorantly I fought agaynst god.

The paraphrase of Erasmus vpon the Epistle

And surely the matter went well so; harder so; in my Jewyshe profession, whome onely at that tyme I thought good and goodly, among my companions I got the people, that I passed well of by all that wrote of my companions, so; that reckened more holy and religious, because I more strictly cleaved vnto my forefathers lawes; in so doyng being deceaved for lacke of right iudgement and knowledge, and not for lacke of a good intent & purpose, & so; a zeale boyne to the law resisting the maker thereof. Which blyndnes it pleased god by his secreete counsel to suffer for a tyme, to intent that I being suddenly chaunged from so great a bolster of the lawe into a preacher of the gospel, myght by myne example drawe and prouoke many to Christ.

The text. But when it pleased god, which separated me from my mothers wombe, and called me herewith by his grace, for to declare his name by me, that I should preach hym among the Gentiles: immediately I communicated not of the matter with anye and bloud, neither returned I to Jerusalem, to them whiche were apostles before me: but went my wayes into Arabia, and came againe vnto Damasco.

Yettherfore as soon as it pleased God, whiche long before that, even from my mothers wombe, had purposed and chosen me out for his bulnes, bpd me to declare and notifie his pleasure, and whereas I no suche thyng desired, of his owne free goodnes to call me to this office, that by me, as by an instrument, the glorie of his sonne Jesus myght be knowne, whome as yet but verie fewe of the Jewes knewe, and of the Gentiles almoste none, among whō specially he would haue me to be preacher, what thinke ye, bpd I? bpd I still cleave vnto my forefathers lawes, was I slacke to let vpon the bulnes, wherewith I was put in sculler mistruſted I? I would of God compared I my gospel with anye of the Apostles, that were my countreyemen / or went I to any man to aske his aduise? went I to Hierusalem, to haue my gospel stablyshed by their authoritie, who, because before me they were called to the dignitie of apostleship, are highly esteemed? No I bpd not so. No; thought I it convenient, that it should be by mannes authoritie be confirmed, whiche was by Chyestes commaundment immediately committed vnto me. But suchewith as soon as I perceyued myne erreour, and had receyued from heauen this commission, without any delaye went I into Arabia, where I nothing doubted to preach Chyestes name, being as yet to the wylde and barbarous people either unknowne or hated: with no lesse zeale preaching then the grace of the gospel, than I este preached Moses lawe. And from Arabia returned I to Damasco, where streight fro my baptisme I had begun to profess Chyestes name.

The text. Then after thre yeares, I returned to Jerusalem to see peter and abode with hym re. x. dayes: after of the Apostles saw I none but James the Lordes brother. The thinges therefore whiche I wrote to you: beholde before god, I lie not.

Thence after a thre yeares space came I to Hierusalem, rather to see peter, than any thing to compare w hym. And with him abode I nomore but .x. dayes, though he among the Apostles seemed chief. As for other of the Apostles laboured I to see none, saving James, whose surname is Justus, who was for perfite holynes of lyfe called the Lordes brother: & he therfore became fyrſt Byſhoppe at Hierusalem.

So ferre as ye see, was I from mistrusting my gospel, and seeking for any mannes ayde and assistance. Nowe that I in all these thynges sape true, witnes is god hymselfe, at whose commaundements I haue taken vpon me to preache the gospel.

¶ After that came I into the coastes of Syria and Cilicia, I was unknowne, as touching my person vnto the congregacions of Jewes, whiche were in Christ. But this they hearde only that he woulde persecuted vs: in tyme past, nowe preached the faith, whiche he before beleueyd, and they glorified god in me. The texts.

These thynges done I went into the countreies of Syria and Cilicia, to euery place there preaching the name of Christ. For euen in these countreies a certayne number of Jewes began to fauour Christs doctrine, but to them yet was I by ignorance unknowne, notwithstanding I was a Jewe borne, onely this they knewe by report, that I was he, whiche by goddes wyll of a persecutor of the christian faith, was suddenly become a preacher of the same faith, so that the same I before to the bitterest of my power assailed, nowe euen with leopordy of my lpe I defended. For whiche chaunge they two manner of wayes glorified god, one for that they were from such a greuous persecutor belucred, and for that they had gotten such a defender of theyr profession.

The. ii. Chapter.

Then fourenten yeres thereafter, I went by agayne to Iherusalem, with Barnabas, and toke Titus with me. I went up by revelation, and communed with them of the gospel, whiche I preached among the Gentiles, but specially with them, whiche were counted chief, lest I should runne or haue runne in vayne. The texts.



¶ At after I had fourenten yeres preached the doctrine of the gospel specially to the Gentiles, then went I agayne with Titus and Barnabas to Iherusalem, whome I desired to take with me, as witnesses of that, whiche was done. And this byd I, not notor of humanite, as I byd before, but at goddes commaundement, to the intent the Jewes shoulde better knowe, when they shoulde see so great a number of Gentiles without circumcission called to euery thing lpe, as well as they, that saluacion oughte to be looked for, not for circumcisions sake, but by faith greuyng to the gospel. With them therefore compared I my gospel whiche I by Christs wyll hitherto preached among the Gentiles, and with them especially communed I, whose authority was among the Jewes most esteemed, lest anye of them whiche still beleued that Christs gospel shoulde be mingled with Moses lawe, might sape, that either I in the course of the gospel had runne in vayne, or do still now yet runne, in that through the gyfte of faith without mencion making of circumcision I had promysed them the same saluacion, that we whiche are circumcised putting our confidence in Christ, truste to haue and enioye.

This by the
revelacion, &
commouned
with them.

The paraphrase of Erasmus upon the Epistle

The text. Titus Titus Titus whiche was with me, though he were a Greeke, yet was not compelled to be circumcised; and that because of the Jews beyng false teachers, which came in privately to spyre oute our libertie whiche we haue in Christe Jesus, that they might bring vs into bondage. To whom we gaue no count, neither for the tyme (as concerning to be brought into subjection) because the truth of the gospell might continue with you.

And that he cause of me more. And so sette we were from charging the Gentiles with the burden of circumcision, that not somuche as Titus, when he was bothe at Iherusalem, and conuersant also among Jewes, that styll defended circumcision, was by the chief apostles of the Jewes compelled to be circumcised, because he was a Greeke and not a Jewe. And how muche lesse then should ye to do there in Galacta by compulsion of any false apostles. Suche as among the apostles were chiefs, requiered not of vs to haue a Greeke circumcised, therein undoubtedly intending, that the bondage of the lawe should by lytle and lytle weate quite awaye, and the libertie of the gospell be establisshed. But into our companye there crepte certayne false christian men, whome I maye for good cause so call, because they exacte that, whiche Christe would, should weate out of vs. Craftily and falsly came they within vs to spyre oute lybertye gauen vnto vs throughe the gospell of Christe, wherat they enuied, intending nothing elles but throughe circumcision to bring vs agayne backwarde into the bondage of the lawe. Of them was it more lykely, that we shoulde throughe theyr importune meanes, be compelled, lesse by resistyng, some commocion might be stirred vp.

And yet not so muche as to them gaue we so further the place, no not for the tyme so satisfyng theyr myndes, by submitting our selues, that Titus shoulde be circumcised, which thinge was by vs done for your sakes, lesse that whiche was in Titus done of necessitye, ye without necessitye for lowyng the same myght fall from the truth of the gospell, into a Jewyshe supersticion.

The text. Titus Titus As them whiche seemed to be somewhat (what they were in tyme past it maketh no matter to me; god looth on the outward appearance of no man) nevertheless to they whiche seemed great, added nothing to me. But contrariwise, when they sawe that the gospell ouer the circumcision was committed vnto me, as the gospell ouer the circumcision was committed vnto iacob (for he that was myghtie in water, in the apostleship ouer the circumcision, the same was mightie in me among the Gentiles) when they perceived the grace, that was giuen vnto me, then James, Cephas, and Iohn, whiche seemed to be pillars, gaue to me and Barnabas the right handes of that fellowship, that we shoulde be apostles among the Gentiles, and they in the circumcision, only y^e me would remember the poore. Wherunto also I was diligent to be the same.

Now yf some of them, whose authoritie is chiefe, at any tyme either exacted of any other circumcision, or elles permitted it, whither they therein well dyd or not, that lytle appertayneth vnto me, this is for me sufficient, that they haue forsaken theyr olde opinion, and are nowe of the same, that I am of. Howe soeuer the matter goe, it is among men a great matter to be well esteemed, but with god we are not regarded suche outward appearances, but the very trouthe. Be it so & their authoritie is greater, than myne, yet as touchyng the pure preaching of the gospell, they so lytle furthered me, that they had rather by me then by some increase and furtheraunce.

[illegible][illegible]

The paraphrase of Erasmus byon the Epistle

obtaine righteousnes not vnder mapte, as vs into merces fauo-
bur to the fayth of God, whiche the keeping of the lawe cannot geue as
a thing not sufficient, was not a litle thing aboute And that we now be
broughte to a purpose, that the Epistle of Galatians shal be a good
like vpon the succour of the lawe specially yee we well knowe that
through the benefite of the lawe no man be saved vnder yf the lawe
it him selfe what neede were it to be so, as to the fayth of the gospell

The text. For while we of the lawe made righteous by the lawe we are vnder the curse of the lawe, as the minister of sinne, thus saith

The
of Galatians

And if after our once receyving the fayth of the gospell we be neuertheles
found subiecte to ynnocent that we procure a curse to our selves as we haue
we had made of buying by the lawe And if we of the hope we looke in,
that we now againe are broughte to the lawe, that of vs was forsaieken, as we haue
as we haue beene cleaured to be the author, of perishing as the minister of sinne
yea yee haue who not only bringe the curse to our selves but geue
our selves but is also an occasion of an exhortation & exhortation greatly
broughte to the minister of the lawe to be well liked, as a man that is
of his own to be more generous to a man as by hope of his mercy,
that the lawe whether it be a ynnocent to be broughte to the lawe
for he not without fault & vnable to be so, as to come to, or whiche the lawe
of Galatians is the best occasion that we haue to be a man of his
of Galatians, that the grace of his grace be a man of his perfecti-
on to that cometh the attainement of a man we should neede to take
somewhat out of the lawe

The text. For if ye haue but to receive the things which the lawe bringeth then make ye as if
ye were dead to the lawe, as the minister of sinne, thus saith

For to returne againe to Galatians after we once haue receiued the fayth
of the gospell it is a certain thing that we haue not receiued the
gospell as what I haue receiued to be both the lawe and the
lawe is also to be a curse to the lawe For the lawe and
thing made to saluation whiche to be it is not made to be
fayth be to it againe If the buy, on the other hande with my
owne hande I bringe euen from the foundation to build the lawe
againe whiche I will destroye I will not I will not I will not
that by the lawe whiche I will not I will not I will not I will not
to be as we haue once embraced the fayth of the gospell by which the
goodnes of God is now without breake of the righteousnes and sal-
uation to be as the succour of the gospell is we whiche we are now
no longer bounde For as the death of either of the two maye be
the party that is left on the other hande of the lawe as I whiche
the lawe I will not the lawe somewhat to be as long as that mutual
righteousnes that is to say, as long as the lawe liued by the lawe, and
liued to the lawe

of S. Paule to the Galathians. Cap. II. fol. biii

[illegible]

But as soon as through the death of Christ and the sacrament of baptism I became penitent to the spirit, some of earth I was in manner to the good and same came dead yet not to dead that I live not, but to dead that I began to live after a better way and condition. Whither I lived I do not know but now as I do so I do so as a penitent.

As I, I should be, a mortal man having a body subject to infir-
mities as others do, being now dead to this life and all to this world,
freely to commend my father free from all sorrow, on and therefore, death.
But I, which through baptism have received, do with Christ and all dead
with him, a release from being bound to these gross and carnal things
transferring all my old circumstances that to bind I am bound. So, I
live not again and as I was, I now was, which is to be free.
Therefore, thank the House of Father of the same, a perfecter, of the gospel,
and finally, my dear spirit of Christ, I have received life now much bet-
ter, and rather I have not more to be made of my life and nothing but car-
nal, but in the world, I have more to be made of my life and more use
given me to my father, but when I am not yet free from all con-
dition of death but have a body, somewhat subject to man's weak-
ness, I have also a release of this mortal life, yet in man's life I am free, no
mortal, concerned in any more, though we hope, affirming up to be by
the promise of the house of God through whose countenance I have
received part of earth, a through earth righteousness, though, righte-
ousness, I have a living in this, keeping of the gross law but through
the long and goodness of Christ, who of his own good will, loved me de-
lighting me, willing to give me that, my father he suffered the pun-
ishment of the cross, and so, my will gave himself to death, I am
as I am, he is.

Plot 7: But
 1000 10000
 100000 1000000

But parents was that for our salvation we should be beholding
 being and not to the keeping of the law. He is who the free grace of his
 benefit to us men he is who the father and son and the Holy Spirit
 and the Son of God all see not I must know you were I not perfect
 and I could not I could not offer. And I could not be that, who after
 baptism were not obedient to the law, help of the law as though
 to abolish the law of the law and to give every man a free
 being, salvation, I then death were not sufficient I though innocent
 and justice if we become more righteous I pray you rather to be
 to receive both by confidence in the law, by the free mercy of Christ

1. 2017年12月31日
 2. 2018年1月1日
 3. 2018年12月31日

34 he has been married who having no child on the latter 71 he keeping
of spouse, then is Christ dead in vain for he must be as Christ for

"I would like to see more of the same," he said.
 "I would like to see more of the same," he said.

of St. Paule to the Galathians. Cap iii. Sol 12.

This spirit of God I am whether I pray you receive not but as
circumcision, the best of the old law, for a long time, and the gospel
of a better state withal, being it at a more secret and yet more
chast unto you, such a light as strong and might, as an
old part of the bible date, be preserved unto you, I do not know
now elsewhere of any other, look to a man on than of him, of whom ye
have received so plain a sign of the Spirit of God.

[illegible]

They follow him under the bondage of the gross law to, among the ceremonies of the Jews, repay a debt to the spiritual domain of the gospel. Forcing a man from the gross bondage of the law, and putting him under the protection of grace, grows out of him into a free man, a citizen. They of Jew's nation, by their money and labor, are of Christians to be made free. What need us to be made a Jew and become a citizen? And, if you are a man, don't you know a nation? Why to make you a man, to, where are you have, suffered such afflictions, even of them that have Christians and a Jew, so to do so, through redemption the duty to be paid the Jew, a man, a fallen from God.

And yet in which to be content to that men of you that think us
have to be, will take comfort in being in great a thing as that God
to, and that, have suffered them in being. It is of the same way are, but
not in not to lack of good will but to lack of knowledge of
man in your party but rather to a great degree of the same of
other. It is not by times and fears not, but that yet, as neither the end, yet
the fruits of your old faith.

[illegible]

Tell me now then whether God who giveth you his holy spirit who
inwardly worketh in you himself, is not the power whereby
ye doth God this, be all rebauched on all keep of those sayings
his law, or so that ye be all about y railing of gaine, tending to
the gospel. If Gentiles when they become Jewes, worke in the law, &
more as they be circumcised as we do the same cause were they some
brethren of the same, but if the Jewes themselves be any more but
such as haue received the faith in the gospel, wher shouldest thoue
look to the ende then whence Peter the apostle becometh the bearing
and author of circumcisione. I shal shew you the Jewes say
that they be and are circumcised as he was, & it not so much as he was

The paraphrase of Erasmus upon the Euistle

whose death we bringe brought aduantage into goddes fauour, & deliuered
from the burden of the great care: maye, though death obayne the be-
lyng of the gospell promysed to Abraham po. lxxiij. the spiritual po. lxxiij.
I mean, and not the carnall. Let vs therefore trust in god, for he wil
of his p. p. mye deserue no manne, but what he p. mye what wyl he p. mye
fauour.

It is important to speak after the matter of men though it be but a man's requirement.
 In 1812, perhaps a word more. 1807 & 1812. Page 10. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830.

But to the intent ye shall the better understand this, for a wooble and familiar example, so, I leave the better god and man there be no to say, that I preambles testimony and covenante, when it is once alowed and ratified, no name either breaketh, or putteth any thing to it, so that up to the top, of the market howe much more, dark and are then than of the covenantes and promises of god be, as god promised Abraham a heire, I say, to be by his seede all nations of the world, the thomide haue, I haue, in it is to be observed and marked, that scripture sayde not seedes, but seede telle we by Grauid, shotes, or any other impact like to haue goddes promise, surely it is we, has noted the onle seede and the beire seede of the everlastend Abraham, whiche is Jesus Christe, then wot our clarkes, the happine at it, though the receiving of the promise well, though it is like to, the same grasse, whiche god hath a, ready I say, unto be it.

The trial — It is to say that the late who he began afterwards, because that he was a
 this person to be a being, the name that was confirmed above of God who
 and a to be a being, they are in the name of the father, the son, and the Holy Spirit,
 the law, is confirmed not name of the father, the son, and the Holy Spirit, by the Holy Spirit.

But further to compare the former example the promise and covenant
which god befoe the law was given made with Abraham, his son
and he would have to be able the same with the law and was
after the same promise and covenant could not be denied, for
yet should it remain and be as yet the promise of the inheritance of
god's blessing promise to Abraham's posterity were due to him
as kept the law so much as in the promise there is no condition
for the law expected so, how could that of the law be any manner
since the law was not at that time given so, in case the law had
to stand the promise at all yet would god nevertheless with Abraham's
covenant have kept the covenant made with Abraham. And yet
the promise of it is blessed state be due by reason of god's promise and the
promise made befoe the law had no condition of keeping the law for
for what cause exclude we from the promise such as to show that
and not strangers to say so, if be the law men enjoy the inheritance

The paraphrase of Erasmus upon the Epistle

For the law then contrasts to good deeds, promises, no notice. For when he
as the law following the promises made by God made not the same pro-
mise barren but kept men in a continual expectation looking for good
promises that by observing they might get more and lead to it, true
the grace to be given by the Gospel. It is not the same abolished be-
cause it was a sign of good promises but because it was convenient
to men that God should give grace to the flesh, and the unbelief,
for that must be made impossible and effectual.

11-14-86

1. The first part of the document is a header section containing the title "The Role of the Teacher in the Classroom" and the author's name "John Doe".

Figure 1

[illegible]

for this purpose in the form of a reason stated above is that partly with maintaining of punishment, partly to hope of prison is made their

of S. Maule to the Galath. Cap. III. fol. 111.

and partly with the expelling of Charles to come the Jews affect some
foyre within ten, hundred mile Charles at his coming. Howd have
the Jewes come into an hundred or so Charles in his mother, not apt
to receive the grace of his gospel. For the place rather of the land had
the Jews a certain rule knowledge of the land, so he goe. For
the abundance of this land, then were many of the Jewes and
paght, but that was not the Jewes. I opened whether a claim in a
every stated that it is in some a make the Jewes a claim, so that
that Jewes, but not Jewes, had but a Jewes.

[illegible]

The law therefore brought not men to perfect righteousness but was as
 a legal master given to a servile people, that without the regulator of tri-
 enite was not able to keep in good order, such things as were of
 punishment to be kept in exercise enough, not that punishment should be
 new means of giving life and life they might be brought from the living
 upon that, also from the living into death, of whom one might say that
 to receive perfect righteousness.

[illegible]

And though it were, that g. be grafted into the J. tree only a schol-
lar, yet he is not there only, by his child, en, but rather coun-
trib all such as by faith in the gho pnt are grafted into the body
of Je us Ch. r. and enowd with the holv pnt to be godes child,
as soon as they are with Ch. r. made one. It w. p. that whoso
be at first into Ch. r., gentiles belong to all maner, what ere
shou be there be, may God shoulde not indifferently counte all re, by
ch. r. i. Ch. r. be baptizd have receivd the spirit of Ch. r., as
not by circumcision.

The paraphrase of Erasmus byon the Epistle

As many then as are baptised, are become with Christ sonne inheriters, in that behalfe no point inferior to the Jewes, boast they themself of the privilege of circumcision neuer so muche.

It be seene, There is no Jewe neither Gentile: there is neither bond neither free: there is neither man nor woman: for ye are all one in Christ Iesu. If ye be baptised, then are ye Abrahams seed, and heires according to the promise.

In thinges, that hange byon mennes fauer, the condition, state, and persons are regarded, but god woulde this benefite of his to be both free and also comen to all men. Thoughte baptisme are we newe borne againe and suddenly altered, as it were into a newe creature. And as touching this gift it is layed to no man, nor passed byon, whether he were before baptisme, Jewe or Gentile, bond man or free, manne or woman. All ye through baptisme are belounging to Christs booke, equally partakers of this goodes gifte, which is from the head conuayed into all the members.

For ye are all one in Christ Iesu.

And if Christe be the very seede of Abraham by whom god promised his blessing to all nations of the worlde, so, as muche as ye are planted in Christe, needes must ye be Abrahams posteritie. farther then, if ye be Abrahams posteritie, eueryke heeres ye haue right to the promise of god. If through the felowshipp of Christe ye become goodes

chylzen, and into it are all

receyued

through fayth and baptisme, necessarily it

foloweth that the inheritance

qualite appertayneth to

all men.

The paraphrase of Erasmus upon the Epistle

to draw into the freedom of the ben he putting away all fear of sin
and all his powers run into the bottom of our hearts the fear
of his own name who is to be a mother and a witness that we are
of God. The spirit of service and strength he affords one
the love and good words of the ben after an of us. The one ben to
shape the discipline of his hands to be a great and good
eth. O father, father.

10-11-77 "The following have been a frequent but a small It has been found that the
and a few of the following:

[illegible]

THE CODE. [REDACTED]

[illegible]

It is funny being taught the true religion for the first time in a
 school, it's being taught the true religion, it's being taught the good
 way.

of St. Paul to the Galatians. Cap III. Fol. 111 r

[illegible][illegible]

I further certify you have no family or other connections with any of the persons named in the above information, and that you have no knowledge of any persons who have been or are being paid or are expected to be paid for services rendered or to be rendered by them.

But rather regard not the ceremonies of the law as we see me to do, but put my trust in Christ only. My wife sometime was such the one as we now be, saying that it was an high point of goodness to be accounted to keep a fast like abbots day though true differences in meats to fast in neither so value of time. I then persecuted the church of God, as we this point now rather I do, saying,

[illegible]

At that time I first preached unto you the gospel of Jesus Christ. I submitted myself to your weakness, now an other while I will oppose to your strength. I did not therefore praise you for your faith. After which I preached unto you the gospel because I knew I should find no great reward. I did me build upon the behaviour of a good temple, and abjection. I do not want to let you, but I will in a word to take the name of many for Christ's name. Under ourself to be and virtuous. I believe this, one of a temple and true language. I taught you nothing but that Jesus Christ was to your hearts. Upon the words of which, he said unto me was the evidence of your faith that ye were truly blessed in my person being with you. I offended neither for doctrine, nor for gospel, what I have written that in I promised you, and fulfilled.

The paraphrase of Erasmus upon the Epistle

And I have returned me heartily and with great reverence into
 Paul's out of the angel of God to us & with humble prayer
 perceived that I brought into you no law, doctrine, craft, a
 cunning and guile: and that I went not about to please men: but
 labored in Jesus Christ's behalf, who therefore to you I proved re-
 to me.

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them.

[illegible][illegible]

But I willer shew, as what about they go forre, do they worke you
and as it were carrying at my labo, to mune your land, but not so
for the better of good or goodly purpose. I rather do it to p.ve, &
to plucke you backe from the better of the gospell to a bad shew,
under which they shew are thus, I shew, it is to make other to see,
for the better they may come forth to follow and to be a new nation and a
goodly kind of doctrine. I thinke not that it is easy to say that they
must be to shew but to shew these things as are good and that to shew
ly not only to shew I am there present among you but also when I am
absent. Please me or give the testimonies of the later and to p.ve no
thing but to you but I shew and to shew the p.ve shew I was
present. I shew that were well done why to shew p.ve in my shew
other in these things, as are not good-

Page three The little girl who is known to be under the name of "Lily" is the daughter of
you. I would like to see her and she would be very happy to see me. I would like to see her
of you.

The paraphrase of Erasmus upon the Epistle

[illegible]

1. *What is the main purpose of the study?*
 2. *What are the research objectives?*
 3. *What is the significance of the study?*



She is a former actress and has been married to a man who is now a doctor. She is a very beautiful woman and is very popular. She is a very successful actress and has been married to a man who is now a doctor. She is a very beautiful woman and is very popular. She is a very successful actress and has been married to a man who is now a doctor.

[illegible]

of St. Paul to the Galatians. Cap. iiii. fol. 161.

[illegible][illegible][illegible][illegible]

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The paraphrase of Erasmus upon the Epistle

but in faith which sheweth he without the woordes of the lawe setteth the not to be but receiveth with a cheerful and warones to his goodnes, not to murdre because the lawe is brotherly, but to chaunge the whiche lawe into a brotherly such of his owne accord dothe make him, and an enemy unto him, makinge two, the o, p, and s, and so forth, to get out of the lawe that which is there to have the rule of the lawe. I praye take heed, what advantage you the keeping of the lawe.

The text.

Ye did runne well when was a day before you that ye should be not before the master. I think you shall be able to runne the race with him and not of your own strength, and so shall you be able to runne the whole course of the lawe.

In the course of the gospel, ye did once runne apace, makinge hither speede even the very right waye towards the chiefe game of eternall life, by the waye who was he that sheweth you the waye. I praye you, therefore, to runne the whole course of the lawe, and not to be weary of it, for ye were once well pleased to be gone from your intended purpose following off to other things, and so ye were an off, while ye were that no mannes authority might be so much with you, that make you drawe backe from your course appointed. It is a foule shame for you now to fall to the lawe after that ye once gave credence to the truth. I taught you nothing, but that was comming to me by god. But then I laboure to persuade you the contrarye, sayinge that by the exercise of your faith, and by the waye from your purpose, to a Jewe, I praye you, followe not god as they, without thought, for the lawe called you into his service, and not to a Jewe, I praye you, though ever way of presumption, but to followe the waye of the lawe, to the game, glorie, and maintenance of the lawe. Diligently take heed, and beware of they, persuasion. They saye but so be, but unless ye knowe the lawe, it is to be feared, lette they corrupte the whole multitude, and bringe the people of your nation, even as ye see a little leaven to corrupt the whole masse, which is the waye of the lawe, in being by the lawe, and so it is throughout the whole course of the lawe, which was the waye of the lawe, to the point of Jewe. I praye you, therefore, with the gospel, the lawe, I praye you, corrupte in you the people of the lawe.

The text.

I have taught you to knowe you in the lawe, that ye shall be not of the lawe, and so ye shall be able to runne the race with him, and not of your own strength, and so shall you be able to runne the whole course of the lawe.

That so much as ye have hitherto staggered through the entirement of other, I praye you, not but that ye will be careful to knowe ye continue in your old gods purpose standing in this state, in the lawe, in knowledge and skill of your nature, but I praye you, upon the hope of Christ, who is, to be in you to begeth with a mercy there, and will like to be in you grace, manfully to continue. But who shall be he that hath with new learning troubled the quietnes and peace of your faith, shall be despised, and so shall he not escape goodes judgement.

Pray

The paraphrase of Erasmus upon the Epistle

On purpose paste see by howeyle that your sayth be as some in for so farre
 a n y from the mnde to agree with them, that teache circunscion that
 yf the, y doubtles will not suffer the m to so, as the, lawe rather than
 this should breake with, as we you from the gowen and with they, pec-
 culations putte you out of the trypt wave y wonder w y them better
 ly separate from the lawe by p of the gospel yf they be a towardly g-
 nerous, y doubtles god y and them not only to be circumcised but also
 to be heavily cule of that they have more pntreously than their dryet.
 Butte is it that they only preache, that yd as to many odyt with, loom up
 to balladion.

The letter

For the more were a ch not libred from y that your better be in of a on some
 the y the by a n y the mnde to agree with them, that teache circunscion that
 yf the, y doubtles will not suffer the m to so, as the, lawe rather than
 this should breake with, as we you from the gowen and with they, pec-
 culations putte you out of the trypt wave y wonder w y them better
 ly separate from the lawe by p of the gospel yf they be a towardly g-
 nerous, y doubtles god y and them not only to be circumcised but also
 to be heavily cule of that they have more pntreously than their dryet.
 Butte is it that they only preache, that yd as to many odyt with, loom up
 to balladion.

Since they are so content let them still continue on in they thame-
 full bondage But prup brethren though is the gospel are called to liberty
 re a d not to be bonde And that nothing else now is thamefully but to
 take heed that the liberty given unto you by the pte of d will be not
 applied to p occasion of flesh reluses. The bondage of the lawe is in
 fact to be taken away that in yet there is some partie taught by the
 gospel which by lawe sure is out as yett howe in the lawe was able
 to do what is pation And also, that among thames of to some one
 is equal to do so, an oyer there is no, may, the pte, bondage The law
 boode is man to put his me out as the to, defence of his conscience not
 full a man thalor by decaiding nature as the his brothere nor no that
 the a wher the do get the will beace with the maker of the learned
 with the vnclearned, the better with the worse al. with the pre conmaun
 be h, with the with the to al was selfish that the qd as to be done not by
 force but by the of good will and voluntarily And the is onre charitie
 comp a pte in the whole strength and effect of the lawe be the bring
 g to that aboute, that the lawe with many cues and threathnges is
 not able to do.

For the more
 the more by

For all that the blabing lawe with so many cues labored to bring
 to passe all that is in a hose sentence concluded, written in Exodum.
 wher it is thus thou shalt love thy neyghbour as thy selfe. And the pte
 pe with charitie be kynde together re thalor by an others ougnt la-
 bour helpe an other, and wry mutuall feruile labour to comlyte other.
 But contaire yf the, as carnal men are wont to disagree the one having
 a lothe and not only hope not the one another, but also backbite and
 gname one another and not only backbite and gname, but the outrage-
 ous m, the beades, as much as in you to, decaute other great cause howe
 for have pe to leave the pte ly the beades taying one another be with o-
 thers wounded decauted.

Which inconuenience fall they, laboure being withoute the charitie
 taught by the gospel And the Appl to the carnal lawe, wher it is they measure
 all

The paraphrase of Erasmus vpon the Epistle

free but bondslau to naughtie desires. No, be not haue, because we are baptised wth so, pour wth us of mthacles. What tyme I was among you I warned you and now hth mthacles I feared yth wth at you a gaine that al thep whiche ouer be ththnges, haue excluded from the inheritance of the kyngdome of heauen.

The firste. Contrariety the fruit of the spirit is to be of pure long suffering gentleness goodnes forbearance meke and temperance. And thus hthre are some. And thus the other are excluded, haue excluded the flesh wth the passions and lusts.

On the other syde such as are perfectly free, and ruled by the spirit of God are known by their fruites. For with this spirit are topped charitie for pure long suffering gentleness goodnes forbearance, mekenesse, temperance. They that of theyr owne good wth do these haue no need to be pricked forth wth compulsions of the law, for therein they alone innocencie maketh free from all. Beware this, they that truly are Chthstians, as it becometh spiritual people, haue crucified the flesh wth all the vices and desires thereof. For by baptism we are wth Chthst, and are buried also wth him.

The firste. As we live in the spirit let us walke in the spirit. Let us not be desirous of boiste glorie, prouoking one another, envying one another.

We may not stande doubtfully betwene the flesh and the spirit whether of both we shoulde followe. If the spirit geue life to the boiste reason it is that the body be vnder the gouernance of the spirit. If we haue received life through the spirit of Chthst and not by the law, let vs live according vnto the inclination of the same spirit. If we haue truly taken of the spirit of Chthst, let vs bring forth the fruites of it and abstinence from all carnal workes. Let vs not be desirous of vainglorie,

for the same prouokinge one another of vs to debate and strife enuylng one another of vs. For euen them that prouoke the rule of godly life, their vices otheppens trouble whiche yet are in deep debt the peace and direction of truce, godlynes.

The

The vi. Chapter.

Remember, if a man also be taken in any fault, & whiche are spiritual, beseege so as The certe.
meete him, in the spirit of meeknes; considering thy selfe, lest thou also be tempted.



Hereto haue I shewed you (brethren) to what ende
all they, that haue taken Chyistes religion vpon
them, must enforce the selfe. Yet because baptisme
taketh not from vs, but that we are men syl, if any
among you by reason of weakenes fall into any of-
fence, your part is, which are stronger, & by the spirit
of God haue not good place to fleshly desires, with
gentle and meke wordes to restore him againe, en-
couragynge him by, that he may rise againe, not by
rough speache causing him to despayre. Hypocrites vie suche proude looks
and high wordes, but Chyistes spirit, so farre as it despyeth al mens
saluation, with meke and gentle meanes calleth men to amendement.
And oftentimes it chaunceth, that who a sharpe earnestnes withoia wech
vterly, them gentle and brotherly correction maketh humble and
lowly. Whoses law after suche sorte suppresseth spone, that it desleopeth
the liuer, but chrystia charitie so remedeth vice, that she yet saureth y ma.
The better thou arte, by so muche the more gently condescende thou to
thy brothers weakenes. If Chyistes owne example moue the not suffici-
ently so to do, who most mercifully suffered his children, vntill tyme they
amended, at last wylt yet lette this encourage you, because ye knowe, that
the like may chaunce vnto your selfe.

Concerning
the selfe, lest
be tempted.

Wear ye one an others burdaine, and so fulfil the lawe of Chyist. For if any man The liue.
seeme to him selfe, that he is somewhat, when in deed he is nothing, the same deceiueh
his owne minde.

This man is fallen, remember that thou art a fraile man also. Let
his fall be vnto the a lesson, neither to be bolde vpon thy selfe, nor yet to
reust to muche in thine owne strength. Wile thy selfe to waerde him that is
fallen, as thou wouldest be glad to be vied, if the like chaunced to the. And
a mischaunce may befall any woily man. Suche as at the motion of cer-
taine false Apostles haue staggered, must not with cruelines be banished
out of your company, but charitably be called againe to the; olde stub-
bines. The tyme may come, that they beynge made strong may againe
beate with your weakenes. He that hath vpo him a heauy burdaine, must
be eased, and not thyowen doune. Wherfore if eche of you beate others
burdaines, then shal ye in euery point fulfill the lawe of charitie, whiche
lawe is Chyistes owne lawe. Chyist wheras he neither was vnder spone,
nor nigh the leopardes therof, yet bare he vpon him our wickednes, and
of his great mercy healed vs, a condemned be not, as one without pitie.
Let no man thinke him selfe to be righteous, and vpon confidence therein
despise his brother, that is with some kynde of spone entangled.

There good
moueth a law
being

The paraphrase of Erasmus vpon the Epistle

For a man to leame iust to him selfe, is a proofe of a fained righteousness. Wherfoze if any man thinke him selfe somethynge, when he in dede is no thyng, he deceiueth him selfe.

The text. Let every man proue his owne worke, and then shall he haue reioysing, not in his owne selfe, and not in an other. For every man shall beate his owne burden.

For neither is any man therfoze righteous, because he aunounceth him selfe befoze the iudger, no; is therfoze one man defiled with other imuned synne, if he suborneth him selfe to refoze him againe. No; is he therfoze good, because he cōpateth him selfe to a worse. Every man shall be iudged by his owne dedes. Yet must noman in his owne dedes haue a confidence, but every manne must seeche with him selfe, whether that, wherein he beareth him selfe in hand to do well, be such, as of God must be allowed. If thine owne conscience condemne thee not, yet gloze not, because other are weake, but gloze of thine owne strength, a gloze inwardly, geuyng God thākes for his giftes bestowed vpon thee, no; boast it among other, ne dispise them, that are not so strong as thou art. Helpe him, if thou be able, if thou be not able, let God his iudge alone with him. Neither shall his synne diminish the reward, no; thou for an other mannes offence be punished, but vnto God every man shall beate his owne burden.

The text. Let him that is taught in the worde, minister vnto him that teacheth him in all good thinges. We are not deceiued, God is not mocked. For whatsoever a man soweth, that shall he also reape. For he that soweth in his flesh, shall of the flesh reape corruption: but he that soweth in the spirit, shall of the spirit reape life euerclastyng.

But as long as we be in this worlde, we are bounde eche one to helpe an other. And as it belongeth to them, whose giftes are aboue others, with teachyng, comfortyng & exhortacion to helpe their brothers weakenes, so let such, as be holpen, remembre, that they be not vnthankful to such as haue done for them. And so among you shall all good thinges be comen, if they, that can preache the gospel, teache, comfort, & beate vppon the rude, and they againe that are taught, of theyr substance geue theyr teachers and counsailours necessaries, so that one do for an other. Let them that teache, take heede that theyr doctrine be christyan, and sauoy of the spirit of Christ, or els better were it for a mā not to beleue his teacher at all. Helpe that, be that for corrupte teachyng the gospel receiueth meede of him, who he so teacheth, the man he deceiueth, yea, and him selfe to, but God can not of him be deceiued. Wherfoze my counsaill is, that ye teache sincerely the gospel, for God is not mocked with. But suche seede as every mā soweth, suche shall he moue. Whoso teacheth carnal doctrine, for his seede he shall reape fruit which is corruptible. But he that teacheth spiritual doctrine, shall for his spiritual and heauenly counsaill receiue like reward, which is life euerclastyng.

The text. Let vs not be weary of well doing. For when the tyme is come, we shall reape without wearynes. Whyle we haue therfore tyme: let vs do good vnto all men, and especially vnto them, which are of the household of fayth.

Wherfoze

Therefore let vs alwaie endeuoure to do for all men, no; cease at any tyme to do good dedes, whether we haue gentle scholes, or vngentle, whether we haue a reward of men, or not. For when the tyme shall come, we shall gather fruite, whiche shall neuer dye, and receiue for our temporall labours, wages euerlastyng. Nowyng tyme shall not alwaie contynue, the tyme shall come, when we shall neither with out owne dedes be holpen, no; with other mennes. For the tyme of this present lyfe we maye with good woikes wyne goddes sauour, and helpe other, but at the daye of iudgment, neither shall oure good woikes haue place, no; we be able to do for anye other. Therefore let vs take the tyme, whyle it serueth, endeuouryng to do, bothe for all men, and specialy for them, that are of the same religion and sayth, that we be of. The Jewe sauoureth none, but Jewes, but the chryste- an folowyng the example of Chyiste is desyrouse to do good for all men.

When the tyme to come, we shall receiue without wear tyme.

Ye se, howe large a letter I haue wyrtten vnto you with myne owne hand. As many as desyre with outward apparence to please carnally: the same contemne you to be circumcised, only tette they shoulde suffer persecution for the crosse of Chyist. For they themselves, whiche are circumcised, hope not the same, but desyre to haue you circumcised, that they might receiue in your dedes.

The letter.

Ye se (ye people of Galacta.) how I am in this matter belted, which with myne owne hand wrote vnto you so long an epistle. Ye knowe my hande wyrtting. No cause haue ye to thinke, that it is a counterfeit letter, it is all myne, and a declaration of my good wyl towards you. And looke, that it be of more weight, than anye false apostles doctrine. Suche as endeuoure rather to please men, than god, suche (I saye) moue you to be circumcised, to thintent they maye bypnyng you in hatred of the Gentiles for Chyistes sake, and in displeasure with the Jewes for lacke of circumcision. Jewes are they, that so teache, and feare the displeasure of they; countrey men, yf they shoulde without circumcision preache Chyiste, as meane a holy thyng the lawe. Suche rather stande in feare of men, than of God, and seeke for prayse at mennes handes, rather than at goddes. Suche feare lesse the sincere profession of the crosse of Chyiste mighte stire vp other, & hate Chyistes name, to persecute them, and feare also, lesse they shoulde be counted for vnlearned, yf they shoulde nothyng elles teache, but this simple lesson: that Chyist was crucified. No; do they this, for a verye scale bozne to the lawe of they; countrey, as I once erroniouslye byd, persecuryng the flocke of Chyist, forasmuch as no not the Jewes selfe kept & lawe, notwithstanding they be of they; forefathers circumcised, but abuse your rudenes, chargyng you with circumcision to the ende, that they among they; companions maye haunte themselves, that through they; preachyng and teachyng ye are fallen to Jewishnes. This policie vse they to pacifie the enuie of they; countrey men, whiche coulde not abyde, that through the gospel of Chyiste the lawe shoulde be abrogate. As for I neither so feare the hatred of the Jewes, no; persecution of the Gentiles, & I shoulde with lesse sinceritie preache Chyistes gospel.

God forbid, that I shoulde receiue, but in the crosse of our Lord Iesu Chyist, whiche by the world is crucified vnto me, and I vnto the world. For in Chyist Iesu neither circumcision annyleth any thyng at all, no; vncircumcision, but a newe creature.

The letter.

The paraphrase of Erasmus vpon the Epistle

God forbid, that I shoulde in any thyng els reioyce, but in the crosse of my lord Iesu Christe. The Gentiles, (I knowe) counte his crosse for a vilanie and reproche. the Jewes hate and enuie it, yet therein onely put I all my glorie, whiche nothing regarde worldly praysie. as one, to whome throughe baptisme beynge graffed into the bodie of Christe the world is deade, and contrary wyle I to the world, no; am I with aduersities thereof a feare, no; with prosperities delited, no; passe vpon the displeasure, no; couet the commendacion, without all feare of worldly reproche. and without desyre of vany glory. Christe onely is for me sufficient both for al, and agaynst al. To whose profession, whether a man come, circumcised out of the stocke of the Jewes, or not circumcised out of the stocke of the Gentiles, it loyeth not. Into whose bodie, whoso throughe fayth is transfourmed, is sodaynely in suche sorte chaunged, that he is become a new creature and called regenerate. I burton therfore for all worldly differences. Whoso professeth Christe, let him nothing els remember, but that he is a christian man.

And as manye as walke accordyng to this rule, peace be on them, and merce, and vpon I Israel, that pertaineth to God. From hencefurthe let no man put me to busynes. For I beare in my body the markes of the lord Iesu. Wherbyen the grace of our lord Iesu Christ be with your spirit. Amen.

Let this be a sure rule, whiche rule, whosoeuer foloweth, to them wylle I peace and merce, for meere it is to wylle them the same thing, whiche Dauid wylled to the Israelites in the psalmes, where he sayeth: peace be vpon Israel. But there be of Israelites two sortes, one, whiche is so accounted before men, and an other before god. For he is not streight a verie Israelite, whiche is but circumcised, but he, whose mynde is circumcised, and he that throughe fayth is strong to godwarde. To suche Israelites then, of whiche number ye also be, wylle I peace and merce. Beware with falsse Israelites, suche as stubbornly and maliciously stryue agaynst the gospell of Christe, they shall neuer from this doctrine moue me. but, what I haue preached, that wyl I euer preache. And therfore in this matter let no man here after trouble me. So far am I from to be moued from the truthe of the gospell with any vilanye or affliction, that whether soeuer I go, I care about in my bodie all the spite, that I haue for Christe sustayned, as emprisonmentes, scourgynges, chaynes, stonynges, with other aduersities suffered for Christes name, as tokens and markes of my lord Iesus Christe, blasfemyng them out, as certayne sygnes of my virtues, counting this for my glorie, that I, as farre as maye be, deserue to folow the crosse of Christ, whome I preache. The grace and good wyl of our lord Iesus Christ (wherbyen) be euer with your spirit. I throughe his ayde ye maye continewe in the truthe of the gospell: whiche desyre of mine, that it maye take effecte, he graunte, by whose spirit I wrote these.

Finis,